# THE HERALD OF SALVATION.

*EDITED BY THE REV. PITT MORSE.*

*"Glory to God in the highest, and on earth peace, good will towards men."* St. Luke, 2. 14.

*"How beautiful are the feet of him that publisheth salvation!"* Isa. 52. 7.

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FOR THE HERALD OF SALVATION.

Mr. Editor,

Having the writer's permission to publish the following letter, I send it to you for that purpose; entertaining towards him no feelings but those of friendship, esteem and respect.

"Adams, Sept. 5, 1823.

My dear Sir,

I received, thro' Mr. A. Morton, an invitation yesterday, to sit with Mr. Morse to-day, and take part in the solemnities of the funeral service. This is to inform you that I must *wholly decline* accepting the invitation, and of taking any such part; not out of any disrespect to yourself or family, as you know very well, but in obedience to the highest authority.—See II John 10, 11. Gal. 1. 9.

Accept the assurance of my kind regards for yourself and family; and of my prayers that this bereavement may be sanctified to the spiritual and everlasting good of all that are called to mourn.

Yours &c.

GEO. W. GALE.

G. Andrus, Esq."

Should you think proper to give publicity to the above, you will please subjoin such remarks and observations as you may consider pertinent to the occasion.

G. ANDRUS.

To the Rev. George W. Gale.

Dear Sir,

The circumstance of your refering to the scriptures, as the *authority* for your declining to accept the invitation of bereaved mourners, to take a part with me in the solemnity of a funeral service; is the occasion of this letter. Of all the incidents which transpire during the transient life of man, none can more effectually prostrate human pride, than a funeral solemnity;—and surely it should ever become the *grave* of sectarian prejudice and human distinction. Be assured Sir, that it is not my intention to call in question your *sincerity*, or the purity of the motives by which you have been governed; if you possess the delightful sensation which a consciousness of the performance of duty ever produces; I trust you will not cherish the least unfriendly feeling towards me, because I wish to secure the approbation of my own conscience by faithfully discharging my duty to myself—to you—to mankind—and to God, in respectfully soliciting your serious and deliberate attention to this subject.—My principal object in this letter is, to show you, before the world, that the passages of scripture to which you refered, do not afford any authority for your conduct. If I should fail in my endeavours to effect this object, you will please to point out my error, and be so good as to admit that I am *honestly* mistaken. If I should succeed, your duty will plainly appear. If a man should call you the greatest villian that ever existed, you might reasonably require him to accompany such declaration with some *evidence*; or retract a false accusation. When a man insinuates that I am not entitled to *common civility*—that I am unworthy to be received into the house of a christian &c. on account of my sentiments; I have a right to call on him to substantiate his charge, or retract it—to prove my sentiments false, or acknowledge himself in the wrong. Perhaps you will say that the scriptures to which you refered, fully authorize your conduct. In reply, I say, I think they do not. Now Sir, as neither your opinion nor mine can properly be called *evidence*; let us attend directly to the subject,

The first passage to which you refer is contained in the 10th and 11th verses of the second Epistle of John, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds." What doctrine does the Apostle mean by, "this doctrine?" Answer, verse 7th "For many deceivers are entered into the world, *who confess not that Jesus Christ is come in the flesh.* This is a deceiver and an Antichrist." You are doubtless well acquainted with the historical fact, that when this Apostle wrote, a sect had arisen who taught that Christ was a man only in *appearance*; that in *reality* he had not come in the flesh. This sect was known by the appellation of the *Docetæ.* Now Sir, what can be plainer than that the Apostle was speaking with special reference to the errors of the *Docetæ*; and that by "this doctrine," he meant the simple fact "*that Jesus Christ had come in the flesh,*"—and that he meant

nothing else? The great fundamental truth "that Jesus Christ has come in the flesh," I do most religiously believe; therefore I bring what the Apostle means by "this doctrine;" consequently you misapplied the passage. See also the first Epistle General of John, chapt. 4, verses 1, 2, and 3.

Your next reference was Gal. 1. 9. "As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." What gospel did the Apostle preach? Answer, Acts 20, 24. "the gospel of the GRACE of GOD." Gal. 3. 8. "And the scripture, foreseeing that God would justify the heathen through faith, preached before the *gospel* unto Abraham, saying, *in thee shall* ALL *nations be blessed.*" Ephs. 1. 13. "the word of truth, the *gospel* of your *salvation.*" I might multiply quotations to the same purpose, but these are thought to be sufficient. The gospel of the grace of God—the gospel that in Christ "shall all nations be blessed" with justification "through faith"—the gospel of man's *salvation*, I firmly believe and joyfully proclaim to a lost world; I therefore preach the same gospel which the Apostles preached; hence it conclusively appears that you also misapplied this text. I can assure you Sir, that the GOSPEL OF ETERNAL MISERY is not mentioned in the Bible! The gospel is good news, or joyful intelligence, and I thank God that these "glad tidings shall be to all people."—Whatever the Apostles might have meant relative to the treatment of those who erred in sentiment or practice; we may rest assured that they did not mean any thing incompatible with that love and compassion which Jesus ever exercised: for the beloved Apostle John says, "He that loveth not, knoweth not God; for GOD IS LOVE."

I wish you Sir, to consider whether you did not treat me in a manner somewhat similar to that in which our Saviour was treated by the *Orthodox Religionists* of ancient times. I humbly and earnestly entreat you to weigh well the awfully pernicious consequences to society, which necessarily result from that *cold, harsh, unfriendly, uncivil, unchristian-like treatment* which *preachers* of different denominations often receive from *each other:* and I pray God that the native benevolence of your heart may ever hereafter effectually counteract the inherent malignity of your sentiments; and that you and yours may receive the abundant blessings of divine grace.

With sentiments of respect, I am dear Sir, your friend and brother in the bonds of christian affection. PITT MORSE.

Watertown, Oct. 30, 1823.

# MINUTES

OF THE PROCEEDINGS OF THE BLACK RIVER BRANCH OF THE WESTERN ASSOCIATION OF UNIVERSALISTS IN THE STATE OF NEW-YORK, OCT. 1823.

Wednesday morning, Oct. 8th,—Met pursuant to previous arrangement at the house of Br. Calvin Clark in Ellisburgh.—United in solemn prayer with Br. Cornelius G. Parson, and proceeded to organize the Association.

1st. Chose Br. Cornelius G. Parson Moderator.

2d. Chose Br. Warren Skinner, Clerk.

3d. Chose Brs. Cornelius G. Parson, Stephen R. Smith and Pitt Morse, a committee to receive requests for letters of Fellowship or Ordination.

4th. Adjourned to attend public service.

*Order of the Morning Service.*

Introductory prayer by Br. Pitt Morse.

Sermon by Br. Warren Skinner, Text, John XII. 47 "*For I came not to Judge the World, but to Save the World.*"

Concluding prayer by Br. Abner Wood.

*Order of the Afternoon Service.*

Introductory prayer by Br. Benjamin Hickox.

1st. Sermon by Br. Calvin Morton, Text, Rom. IV. 13. *For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.*"

2d. Sermon by Br. Stephen R. Smith, Text, Habakkuk III. 17. 18. "*Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my Salvation.*"

Concluding prayer by Br. C. G. Parson.

5th. Proceeded to read the letters from Churches and Societies, and requests for fellowship.

6th. Voted to receive the Societies in Richland and Antwerp, and the "First Universalist Church and Society in Sacket's Harbor into fellowship.

7th. Adjourned until 8 o'clock Thursday morning.

Prayer by Br. John French.

*Thursday morning.*—Met pursuant to adjournment; Prayer by Br. C. Morton.

8th. The committee appointed to receive requests for Fellowship and Ordination, reported in favor of granting a letter of Fel-

lowship to Br. Abner Wood, which report was accepted.

9th. Chose Brs. C. G Parson and P. Morse a committee of Discipline for the ensuing year.

10th. Chose Brs. P. Morse and W. Skinner, a committee to attend the Western Association, to be holden at Madison, on the first Wednesday and Thursday in June next.

11th. Chose Br. P. Morse standing clerk of this Association.

*Order of the forenoon Service, on Thursday morning.*

Introductory prayer by Br. S. R. Smith.

Sermon by Br. P. Morse, Text, Acts XVII. 28. "*For we are also his offspring.*"

Concluding prayer by Br. J. French.

*Order of the afternoon Service.*

Introductory prayer by Br. P. Morse.

Sermon by Br. S. R. Smith, Text, Titus II. 15. "*These things speak, and exhort, and rebuke with all authority.*"

Concluding prayer by Br. C. G. Parson.

12th. Voted that Br. W. Skinner prepare the minutes of the Association for publication in the *Herald of Salvation*, and accompany the same with a Circular.

13th. Adjourned, to meet at Brownville on the fourth Wednesday and Thursday in June, 1824.

Prayer by Br. W. Skinner.

CORNELIUS G. PARSON, Moderator.
Warren Skinner, Clerk.

## *CIRCULAR.*

To all who by the Grace of God, have been brought into the enjoyment of the faith of Abraham, and into the belief of that Gospel, which is "good tidings of great joy, which *shall* be to *all people*;" which proclaims "peace on earth, and good will to men;" which points to the blood of the "everlasting covenant," as the medium through which peace is made, and by which "all things in Heaven and earth" shall be reconciled to God, and which reveals unto us the "mystery" of God's will, in the Salvation of "*all men*;"—and to all others who in truth and sincerity love our Lord and Saviour Jesus Christ—

The Ministers and Delegates, composing the Black River Branch of the Western Association, send christian salutation in the Lord.

*BRETHREN,*

In addressing you on this occasion, we cannot repress those pleasing emotions, which swell our hearts with gratitude to the Father of mercies, for the rich manifestations of his goodness towards us, in this part of the Redeemer's heritage. A retrospective view of the past, connected with our present cheering prospects, enables us to indulge in the most pleasing and gratifying anticipations of the future. Only three years have elapsed, since the first preacher of our order settled in this county. Previous to that time, we had been favored with but a very few discourses from one or two visiting brethren; and only here and there a few individuals could be found, who were believers in the doctrine of the universal and impartial grace and goodness of God, or who had courage, openly to avow their sentiments. But the fervent, faithful prayers of those few have been heard; the Lord has been graciously pleased to qualify and send forth more laborers into this part of his vineyard; and thousands are now rejoicing in the light of the Gospel, & in the knowledge of that truth, which alone can liberate and make free the mind of man. A glorious day begins to dawn; and darkness is fast fleeing away before the life giving beams of the Sun of Righteousness, which we humbly trust has arisen to us, and which shall "shine brighter and brighter unto the perfect day."

On our arrival at the place of our meeting, we were received and made welcome by our brethren, with that spirit of cordiality, which ever characterizes the true disciples of our Lord Jesus Christ; and we avail ourselves of this method of tendering to them our sincere acknowledgements, for their kindness towards us.

The business of the Council was begun and completed in harmony; and no discord or disagreement among any of the brethren churches or societies in connexion with us, occurred to damp our joys, or interrupt the exercise of those feelings of christian fellowship and brotherly love, which we trust, animated all our hearts, and dictated us in the discharge of all the duties devolving on us.

The intelligence received from various parts of our highly favored country, of the organization of new churches and societies, and of the rapid extension of the doctrine of impartial benevolence, was such as gladdened our hearts, and called into exercise the most lively emotions of gratitude to the Great Author of our existence; and enabled us to look forward with pleasing anticipations to that time, when "many shall run to and fro, and knowledge shall be increased in the earth." Although the weather was unfavorable, large numbers attended the services of the Sanctuary, which were solemn and appropriate; and calculated to make a deep and lasting impression on the minds of those who heard; whilst the solemnity, and candid attention of the auditors, gave convincing evidence of the deep interest which was felt in the glorious cause of truth, and the extension of the Redeemer's kingdom in the earth. It was truly a "time of refreshing from the presence of the Lord;" and whilst the listening multitude, sat in almost breathless silence, waiting for

the words of life & salvation from the lips of the speakers; they, on their part, were enabled to draw from the treasures of divine grace, "things new and old," and to administer "to each one a portion in due season."

Our minds were led to the contemplation of the object of our Saviour's mission into the world; and from the clear and unequivocal testimonies of the Scriptures of truth, it was shown that although the whole world was in a state of sin, and "enemies to God by wicked works," yet so far from condemning, his object was to save the world, not in, but from sin and unreconciliation; which object he will accomplish, as surely as the record of God is true. The medium of Salvation was also considered; and it was shown that "by the deeds of the law, there shall no flesh be justified;" but that 'through the righteousness of faith,' Christ the seed of Abraham, was appointed "heir of the world," and that the covenant in him is "ordered in all things, and sure." These subjects prepared our minds to bow in humble resignation to the mandates of Omnipotence; and although all earthly comforts should fail us; although the necessaries of life should be wanting, and our friends and connections should be torn from our embraces; yet by an unshaken confidence in the everlasting goodness of our heavenly Father, we can "rejoice in the Lord," we can "joy in the God of our Salvation." The relationship in which we stand to God, was also explained; and our souls feasted on the rich provision, which the beneficent "Father of the spirits of all flesh," has bountifully provided for all his wanting children. Finally, the duties of the servants of Christ, the ministers of the "everlasting gospel," were clearly and faithfully delineated, and the necessity of "speaking these things," strongly enforced; that leaving the traditions of men, it was their duty to proclaim, that "the grace of God that bringeth Salvation to all men, hath appeared; teaching us that denying ungodliness, and worldly lusts, we should live soberly, righteously and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Whilst we sincerely congratulate all the friends of divine truth, on the glorious spread of the gospel of peace—on the present prosperity of Zion, and on the brightening prospects before us; we would earnestly solicit your attention to the consideration of the practical duties of our holy religion Surrounded as we are by a censorious and misjudging world; it becomes our indispensible duty to "take heed unto our ways," and to give evidence by "well ordered lives and godly conversations," that we have been "taught of God;" and that there is a divine reality in the religion which we profess.—Our whole duty is comprised in "love to God, and love to man;" and to the constant performance of this duty, we are urged by every motive, which can influence the minds of reasonable beings. In contemplating the infinite and increasing goodness of our heavenly Father; we shall find constant occasion for the exercise of that unbounded gratitude to Him, which is calculated to enliven prosperity, to blunt the sharp arrows of adversity; and to consolate us in every condition of mortal existence; and by the exercise of love to all our fellow creatures, as children of one common Parent, brethren and sisters of one family, and heirs together of one common Salvation; we shall be enabled to perform all our relative and social duties, and to obey the injunction of our Lord and Master, "all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Let us therefore, brethren, "walk as children of light," and endeavor to "let our light so shine before men, that they may see our good works, and glorify our Father which is in Heaven."—"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things;" and while we carefully avoid wrangling and vain disputation, it becomes us ever to "contend earnestly for the faith, once delivered to the saints;" and to "be ready always to give an answer to every man that asketh us a reason of the hope that is in us, with meekness and fear." Above all, let us endeavor to live in the constant and habitual exercise of that "charity, which is the bond of perfectness," and which "beareth all things, believeth all things, hopeth all things, endureth all things."

All herein addressed, are commended to the grace of God. And may the spirit of eternal Truth, renovate every heart, and enlighten the understanding of every rational being, that the vast creation of God, may shout aloud for joy, and the whole universe become vocal with his praise—"Let every thing that hath breath, praise the LORD.—PRAISE YE THE LORD." Amen.

By order of the Association.

WARREN SKINNER.

CLINTON, October 27, 1823.

TO THE REV. NOAH COE, OF NEW-HARTFORD N. Y.

SIR,

I have been informed by respectable witnesses that in a *conference*, or other meeting, mostly of youth, a few evenings since, you *read* a production called a Universalist "Sermon," said to have been delivered "by a *Doctor* of the sect," from Luke 2, ch. 10. verse. "Fear not; for behold, I bring you glad tidings of great joy." That you said in amount on introducing it, that you wished your hearers to consider you as a Universalist *pro tem.* and as such delivering your sentimets and doctrine. I have too much evidence to doubt, that you did read the above described scandalous production; and under circumstances similar to those named. I therefore, take the liberty of suggesting to you, the following considerations.

Located as you are, you cannot be ignorant of the fact, that Universalist preachers uniformly inculcate and enforce the necessity of *morality*, as the fundamental principle of all practical religion; whereas, there is not a solitary instance of moral suasion, nor is its necessity even hinted at, in the whole of that production. That every Universalist publication, which you have had an opportunity of examining, (and your acquaintance with Universalists must have furnished opportunities) directly or indirectly teaches an intimate connexion between holiness and happiness, as also between sin and misery, I presume you cannot deny. And the sermons of our order, which have been circulated in this vicinity, have uniformly inculcated a *salvation from sin, by conversion to holiness.* How has it happened Sir, that among the many sermons of this description, you could never find it in your heart to read a *single* one to your hearers? And why, when a pitiful pamphlet ascribed to Universalists is obtained, but destitute of any features of religion or decency, did you insult modesty by reading it to a congregation of youth? Could you possibly believe that publication a specimen of Universalism; or that your hearers were so ignorant as to receive it as such? Your auditors well knew, that Universalism taught an ardent piety towards God, and a virtuous affection for mankind; and that its professors were as respectable for morality, as their reputed orthodox neighbors. And you Sir, could not believe that pamphlet to have been either written, delivered, or published by an Universalist. For you could not well be ignorant, that it was spawned by a Calvinistic Theological Seminary in Massachusetts; or produced by the prolific genius of some implicit believer of the doctrines maintained in that Institution. In either case, it furnishes but a poor defence of your *candour*, in announcing it as an Universalist "sermon." It is a Calvinistic sermon; and evinces, that its author would condescend to the lowest imposture, to bring into disrepute a doctrine which he feared to combat in an open and candid manner.

But Sir, there is another, and if possible, a still more disgusting feature in your conduct. It is matter of astonishment that any man, possessing christian modesty, or making pretensions to common decency, should find himself equal to the task of reading before a congregation of youth, the obscene "hymn" attached to that "pious imposture." That "hymn," as it is called, had already undergone at least *seventeen* editions in its legitimate connexion with a Calvinistic Sermon delivered by L. Haynes; and now, as if ashamed of even that connexion, it is foisted into a new production; but with the same unworthy motive of scandalizing Universalists. You would *blush* for the nameless effrontery of that man, who could be found presumptuous enough to read it before a congregation assembled for religious purposes; and still—"thou art the man." Thus Sir, it is well known, and community will learn, that this reputed Universalist "Sermon," is the work of a Calvinist; that you had reason to believe it such: and that in reading it, you departed from the dignity of your profession, and from the common principles of modesty, by a clumsy attempt to scandalize a doctrine which will be ever found unassailable by such means. And you are respectfully entreated to remove the reproach from your character, by public recantation and acknowledgement. Justice to yourself, to your friends, and to Universalists must make the requisition.

I am Sir, with suitable respect,
Yours &c.
STEPHEN R. SMITH.

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From the Christian Intelligencer.

## BEWARE OF IMPOSTORS,

As a watchman on the walls of Zion, it becomes our bounden duty, to expose, and proclaim to the world, those instances of gross and degrading dissimulation and imposture, which we discover in self-styled Orthodox religionists. But we hope it will be distinctly understood, that in the discharge of this painful duty, we do not mean to include any of that profession, except those, *who instigate or countenance*, the low

and contemptible artifices and intrigues, against which we stand forth, arrayed in the panoply of justice and truth. Such Calvinist christians as are friendly to religious toleration and free discussion, and would, unless unwarily deceived, discountenance the conduct of the clerical dealers in religious forgery, and spurn upon those counterfeit Sermons or Tracts, which are issued from presses, devoted to theological purposes, do not, by any means, come under the severity of these animadversions. We allude to the authors, venders, distributors and patrons of the vile and unclean productions of modern priestcraft and dishonesty. In our last, we detected the weak and clumsy attempt to deceive, in the reported case of the State-Prison-hypocrite, who was *said* to have professed to be a Universalist, while he was at heart, a real brother of the modern "evangelicals." Painful as the task is, we must now expose a *religious combination of impostors*, whose pious frauds are as much beneath that clerical abortion, as high-handed swindling and forgery are more criminal, than *fashionable*—tatling. We allude to the circulation of certain pamphlets or tracts. first published at Portsmouth, (N. H.) entitled "The Doctrine of Universal Salvation &c. in a sermon delivered at Newburyport, Dec. 25th 1822. By a Doct. of the Sect," (of Calvinists as it should have been added.) Being held in utter contempt by most profes-ors of religion, of every denomination in the place, the infamous image of its author and admirers, would have been left unnoticed, had it not been revised, altered and enlarged, and presented in a form less abhorrent to every sense of civility, decency and honesty. But the wretched offspring of shameful pedigree was not permitted to perish in hapless orphanage. It is the darling *foundling* of a "Theological Seminary," not a world's distance from Newburyport, and has been carefully nursed and piously educated, as the *adopted illegitimate* of a "daughter of the Mother of harlots."

Having compared the Tract or sermon, now before us, entitled, "Good Tidings of Great Joy: Or the doctrine of Universal Salvation" &c. with pamphlets from the press of the "New-England Tract Society," we have no doubt but it was issued from thence, and was revised and altered "by a Doctor of the Sect" of modern Calvinists. Happy should we be, in being authorized to inform the public to the contrary. But the style and composition in which it now appears, especially in the additions to the original, bear a striking resemblance to the writings of a famous Controversialist, who has written of late, against Unitarians,—If the miserable burlesque upon the angelic proclamation, was revised and altered by some of the Professor's accurate imitators, he can authorize us to declare it to the world. Pitiably ignominious must that man, or number of men, be considered, who, for want of solid arguments against the doctrine of the angel of God,—"Fear not; for behold I bring you glad tidings of Great Joy, which shall be unto ALL PEOPLE," descend to write and publish, or re-compose and amend such gibberish and ribaldry, with a design of bringing the doctrine into disrepute.

How humiliating it is to believe that *bipeds*, having the faces of men, are busily engaged in distributing that orthodox production, as though it was preached by a Universalist. Yea, how extremely so is it to learn, that men, professing "to seek the salvation of souls"—having the "Cause of missions near their heart"—travelling through the State and country to distribute useful and evangelical tracts and pamphlets —praying and exhorting with the external sanctity of the Jesuits, are *imposing* upon the superstitious and uninformed, these miserable counterfeits of all which is good, to poison their feelings yet more, against a doctrine, of which both are wholly ignorant. When we consider that these *travelling impostors* and venders of forgeries, know that the pretended Sermon was not written by a Universalist, but by one of their own Sect—that nothing like it can be found in those numerous sermons and publications which are extant—that their exertions are of a worse description than to be passing counterfeit bank notes—that whoever would distribute the former, would, if they could do it with equal impunity, pass the latter—that they are practicing the lowest deceptions under a cloak of religion, to injure those, whose doctrine they dare not openly controvert, in what character do they appear, and how should they be treated?

Our friends are requested to take the names of those missionary *impostors* and others, who distribute that sacrilegious Tract or sermon, that they may be published to the world, and receive their reward —UNMINGLED CONTEMPT.

*Remarks.*

Though the above observations may appear to some as rather severe; yet it should be distinctly understood that they apply to none "except those who instigate or *countenance* low and contemptible artifices and intrigues;" it will also be recollected that in the emphatic language of *severe* truth, our Saviour condemned and exposed barefaced, shameless Hypocrisy. How long will the servants of that "*kingdom*" *which*

is "*full of darkness*" continue to "gnaw their tongues for pain, and blaspheme the God of heaven, and repent not of their deeds," and vent that malignity of heart which is based on the endless, unmerciful vengeance of God, after having fled, with confusion and dismay, from the field of fair and honorable discussion? We are informed that the wicked forgery above alluded to, has already made its way into this country under the patronage of the Rev.———— whose name we forbear to mention until we can be more fully informed of the fact.—We hope this is not the case; if it is, we expect to be able to procure it, and to expose its patrons to the richly merited censure of a candid community.

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FOR THE HERALD.

*To the members of the Presbyterian church in Lowville Village.*

DEAR BRETHREN.

It appears that the conversion of Mr Blackman to Universalism, has caused much uneasiness among you, and that you are determined not to let him go unpunished, but that excommunication is the proper course to be pursued; and in order to justify your proceedings the following charges are prefered against him.

1st. For embracing erroneous doctrine,

2d. For absenting himself from the church on communion days.

3d. For associating with abandoned company.

From your first charge it appears that you consider it a crime for a person to have an opinion of his own, however honest he may be, if it does not happen to correspond with yours. You very justly contend that you have a right to think for yourselves and to enjoy your own opinion unmolested and yet surprising as it may appear you are unwilling to extend the same privilege to others; notwithstanding the constitution of this state, and of the United States, guarantees the same right to all. The truth is my brethren it is no crime for a person to think for himself and every one has, and ought to have, the right of enjoying his own opinion. Two persons may think very differently, and yet both be christians and equally honest; and let it be remembered that if Mr. Blackman differs from you, you differ as much from him.

The human mind is liable to be mislead; like the body, it is subject to disease; it is our duty therefore to extend the mantle of charity to those who may differ from us;—and to consider them as objects of pity rather than blame. We ought always to have compassion upon the ignorant and such as are out of the way.

But that Mr. Blackman has embraced erroneous doctrine is by no means admitted.

St. Paul in his first epistle to Timothy affirms that God "will have all men to be saved and to come unto the knowledge of the truth." And you my brethren, believe that his counsel will stand and that he will do all his pleasure. But should you say there remains a mystery respecting his will, I answer, not as it respects the extent of salvation, for this he has made known unto us: see Eph. 1st. 9th. 10th. Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; that, in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven and which are on earth even in him. But should you doubt the accomplishment of this, you are requested to observe the succeeding verse, where it is said he "worketh all things after the counsel of his own will." Thus it appears my brethren, that you have embraced erroneous doctrine, inasmuch as your doctrine is contrary to the will of him who worketh all things after the counsel of his own will;—and although I do not doubt your sincerity, yet if any are to be excommunicated, let it be those who oppose the will of heaven.

As it respects your second charge, permit me to remind you of the following facts:—Soon after Mr. Blackman declared himself a Universalist, Mr. G. a member of your church, went to him in order to convince him of what he conceived to be an error, and after conversing with him some time without success, left him declaring that he could not fellowship him while he believed as he did then; or to use his own language, "We cannot fellowship you while you think as you do now." Upon hearing this, Mr. Blackman immediately addressed a letter to the Rev. Mr David Kimble requesting a dismission from his church, which was *refused*; from which it appears that you will neither fellowship him, nor suffer him peaceably to leave your church. But what strikes me with surprise, is that you should consider it a crime in Mr. Blackman not to fellowship you, while at the same time you refuse to fellowship him. It may be said however that this is no cause for his not coming forward on communion days, but let me ask you my brethren, if he had come forward, would you have admitted him to your communion table? Certainly not, if you are men of truth.

The fact is, you have charged Mr. Blackman with a crime of which he is not guilty, but with one which is justly chargeable upon yourselves; he has never refused to fellowship you, on the contrary, you have refused to fellowship him. Therefore if this be a crime worthy of excommunication, let those who are guilty suffer. Permit me to say, that in this instance you have in a great measure imitated the God in which you profess to believe. You say he invites all mankind to look unto him and be saved, while at the same time he has determined that thousands should not, and has rendered their salvation utterly impossible—that he blinds and deceives his creatures and then *damns* them because they are blinded and deceived. As it respects your third charge, you are certainly mistaken, as there is not a more prudent and circumspect young man in the town of Lowville. Indeed he was never known to associate with such company, either before or since he became a Universalist. It is hoped you will not proceed to the ceremony of excommunication, until you have fully substantiated your charges; and should you fail in this, suitable acknowledgments will be expected. And while I wish you all the consolation of the gospel of peace, I subscribe myself yours affectionately. W. H.

Lowville, Oct. 27, 1823.

*Remarks.*

The conduct of the zealous defenders of partial creeds, is almost uniformly the same wheresoever a person does not *think* according to *their* standards—it avails him nothing if he should possess every moral quality which can adorn human nature, he must be *disgraced* if possible. His *sin* consists in not suffering *others to think for him*! How clearly we discover the leaven of the Pharisees" in the charges which the Presbyterian Church in Lowville have prefered against one of their most worthy members. 1st. "For embracing erroneous doctrine," when they cannot show that Universalism is *erroneous*. 2d. "For absenting himself from the church on communion days," when at the same time, they would have deprived him of the privilege of *communing* if he had attended! 3d. "For associating with abandoned company." the very same charge which the Pharisees brought against Christ, when they said, "This man receiveth sinners and eateth with them." If their last charge were true, it would be necessary for them to ascertain whether their brother associated "with abandoned coompany" to reform them; or to join in their iniquity, before they could consistently charge him with criminality; but as they could find no instance of immoral conduct in him, they must needs endeavour to fix on him the odium of the misconduct of *others*!

Perhaps the church in Lowville will imitate the Presbyterian church in Watertown, which *retains in its connexion, year after year, those who are known to be Universalists!* May the spirit of liberality increase till Presbyterians can receive, as well as retain Universalists in church connexion, till all shall be of one heart and one mind, til the love of God shall universally prevail.

☞ *To Agents, Correspondents, and Patrons.* ☜

As the present Volume of the Herald will close with the next Number, it is highly necessary for us to receive *arrearages*; because according to our proposals, payment should have been made *in advance*; and because the *Printer must be paid*. Agents and others are therefore respectfully solicited to make remittances of what is due, by mail or otherwise without unnecessary delay. Those who have been punctual in payment are entitled to our gratitude.

Our correspondents who have contributed to enrich our columns with intellectual improvement, will accept our thanks. We have been obliged to omit certain communications for want of room.

The very liberal patronage we have received, induces us to make preparation for a second Volume. It however becomes necessary to have an interim between the first and second Volumes for the purpose of obtaining New Type. We intend also to obtain paper of a better quality. It is designed therefore to present our subscribers with the next Volume in a *new dress*, tho' in the same form, and at the same *price*. By the Divine blessing we shall commence the second Volume about the first of January next. All who may wish to discontinue their papers, will please to give notice as soon as practicable. The first No. of the next Volume will be transmitted to subscribers, who will be considered as subscribers for the second Volume, unless they should immediately return it, directed to the "Herald of Salvation."

It is probable that the next No. and the Index will be delayed a few weeks.

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